

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, DECEMBER 31, 1887.

[NUMBER 18.]

EDITORIAL.

THE *Christian Religion*, in a review of Mr. West's "Uplifts of Heart and Will," says: "The book is not only ethical, but is profoundly religious. It not only adores the good, but is pervaded with the God idea. We do not mean the God-word, for that is not often used; but the recognition of a higher life, of an Ever-present Beauty, of an Eternal Good, is never absent. Mr. West has translated the name of God into new forms of expression, such as constantly appeal to the aspiring, struggling, grateful soul."

THE Inter-State Railroad Commission have decided that railroads are bound to give first-class accommodation to colored people buying first-class tickets. The case was raised by Professor Council, of Huntsville, Ala., the principal of the Colored Normal School of that city,—a phenomenal institution. Professor Council was once owned as a slave in the house directly opposite the noble institution over which he now presides with great dignity and efficiency. He took his first lessons in reading when he was a contraband cook in the Union hospitals at Bridgeport, Tenn. All that is scarcely twenty-five years ago.

THE *Progressive Pulpit* is the title which Mr. West has given to his neatly printed, sixteen-page bi-monthly. The first number contains a thoughtful sermon on "The Complete Life," with some fitting notes and other matter well adapted to advertise the cause he has at heart. He takes for his motto the words of Archbishop Whately, "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it." We wish this little paper might have wide circulation. There are never too many attempts to voice a kindly gospel and a peaceful religion. Subscription price, 30 cents per year. Address 827 W. Third street, Duluth, Minn.

PERHAPS no name among those of the liberal ministry is known more widely than that of Dr. Balch. This tireless father of the Universalist faith has gone to his rest. His fellow laborer and associate pastor thus writes of him:

On Christmas day, not far from noontide, almost while the Christmas songs and services at our churches were in the air, Rev. W. S. Balch, quietly, and without suffering, breathed his last. The morning hymns and prayers had gone before him as incense, as it were, to prepare his way, and the day commemorated as the birthday of the world's Redeemer, proved to be also, as we trust, the second birthday of our old and much esteemed friend and long-tried comrade in the battle for holiness in the earth—his birthday into the realm of glory to wear eternally the crown of righteousness. Dr. Balch had suffered extremely at times for about two weeks past, from his long-standing affliction, but about 1 o'clock on Christmas morning he sank into a stupor from which he aroused but once to ask if the day was breaking. He closed his eyes immediately on receiving a reply, and never opened them again. His last hours were painless and unconscious. Thus has closed a long and remarkable career. Dr. Balch was eighty-one years of age the 13th of last April. He had preached fifty-four years or more as settled pastor, and sixty-one years altogether. He was known throughout the east and west, and everywhere had a host of acquaintances and friends. His spirit was large and generous, and his heart was very tender. His mind was accustomed to broad, comprehensive views on all subjects. He sympathized with all ranks and conditions of men, and no one stood more clearly, consciously and heartily on that plane of intellectual hospitality which is as wide as the race. He was an ardent and practical lover of all that was noble and good in man, and an ardent and practical hater of all selfishness, meanness, greed, hypocrisy and pretense. His influence has been great and wide. He has lived a consistent, noble, energetic, good life. We may all thank God for him. He has been an ornament to the Universalist denomination, an able and eloquent workman in it, and continued to feel as keen an interest in its well-being in his recent months and days of failing strength, as when he first con-

secrated his young manhood and loyal heart to its service. Nothing in his life will ever cause regret or shame to any of us, but rather his whole life will ever be a cause for gratitude and pride. His work has been true, open, devoted, self-sacrificing, grand. And those who now mourn his loss—and there will be many of them—may be partially comforted by the reflection that though his bodily form, and genial presence, and words of cheer, will be with us no more, yet his example will remain to us as an indestructible inheritance, and worth more than gold.

A. N. ALCOTT,

Pastor of Universalist Church at Elgin, Ill.

C. W. W., in the *Christian Register*, speaks a needed and timely word to the young men in or about entering the ministry who, instead of looking longingly to the vacant pulpits in "our best parishes," would do well to win their spurs in the heroic and pioneer service of the missionary cause, winning thereby the experience, and developing the character that will fit them for the hard work, the self-denial and the consecration, which, in the end, are found to be the indispensable elements in one who would become a spiritual teacher and a shepherd of hearts. "It seems to me that a young man in the ministry should be willing to earn his promotion, and, leaving the leading pulpits to be filled by the experienced and deserving men in whom our denomination is so rich, consecrate himself to the cause of God and humanity in the flower of his youth, and taste the joy of ripening powers and enlarging influence in these new and plastic communities. So did James Freeman Clarke, William G. Eliot, Dr. George Hosmer, William H. Furness, and many a true apostle since their day. Truly, the cause has not suffered in such hands; nor is their intellectual and moral stature any the less for it."

THE *Christian Register* presented its readers with a delightful Christmas number. It contains a symposium by thirty-four prominent contributors upon the text "What Has Jesus Christ Done for Humanity?" We tantalize our readers with some specimen sentences. Edward Atkinson thinks that "the continued power of Jesus's teachings will eventually compel all churches to adapt their creeds to the requirements of reason in religion. Only when religion and life become one will the true meaning of the teachings of Christ be comprehended." Hon. John D. Long thinks "the good seed of Jesus fell into good ground, and that Christianity is the result of both the soil and the sower." Hon. George William Curtis says "that Christendom is not and never has been Christian, in the essential sense." Ednah B. Cheney finds Jesus's first service to be "the constant recognition of the spirit as the essential thing." Hon. D. L. Shorey finds it "impossible to separate the influence of Jesus from all other influences that have helped in the development of humanity." Rev. M. J. Savage pays his tribute in verse to the "mountain-towering men." James Freeman Clarke finds his greatest work coming "not from a doctrine, but from an influence." Dr. Hedge, in a great sentence, too long to be quoted here, finds "humanity" the great word of Christianity, and this "overlaps even the great word and life of Jesus." Rev. Samuel Longfellow finds in the word "Christ" not the name of a man, but the name of an office which Jesus never fulfilled. John W. Chadwick finds the spirit of Jesus in the five-fold spirit of sincerity, of untheological religion, of compassion, of humanity and of trust. Henry W. Foote calls him "an incarnate revelation of the friendliness of the Father and lover of souls for his children." Edward Everett Hale finds Christianity insisting on the "Together." James Vila Blake finds in Jesus the "quickening spirit." William C. Gannett thinks the historic rather

than the personal element, *i. e.*, "the heart and conscience and imagination of the millions responding to the beatitudes and the Sermon on the Mount, give him most the sense of the light of God working in the soul of man." Rev. E. A. Horton thinks Jesus "founds a divine socialism," and quotes Ecce Homo's phrase, "enthusiasm for humanity," as the gift of Jesus. But we have quoted enough, we hope, to induce many to procure and read the whole for themselves.

PRESIDENT CLEVELAND took the pains to assert in his message that it was not a free trade document, and that the extreme views of the free trader need not for a moment weigh upon the popular heart. But in spite of his protestations, the fact remains that to the unbiased mind the message is a most admirable and consistent protest against the tariff system, and when followed out to its natural conclusions shows the wisdom of absolutely unrestricted trade between nations. We are not listed as disputants in the political field, but there are certain broad principles underlying all wise statesmanship which we can but note. It is the artificial damming and choking of channels which should be self-regulating that leads us into such financial congestions at the nation's heart as the present; and with reason the President loudly calls for help through a new and immediate delegation of power. "I affirm it as my settled conviction," said Lincoln, "that class laws, placing capital above labor in the structure of the government, endanger the Republic more fatally this hour than did chattel slavery in the days of its haughtiest supremacy," and when we protect the manufacturer, or the dealer in raw products, at the expense of the whole country's laboring consumers, are we not encouraging class laws of one kind? But this vast question was only a hook upon which to hang the great axiom—that the *natural* method, in mechanical processes, in mind growth, aye in the largest spiritual upbuilding, as in government, is always the *correct* method. B. L. G.

WE copy the following brief notice, which will doubtless greatly interest all readers of UNITY, from the New York *Herald* of December 24: "The Unity Congregation will be the name of the new church body which the Rev. Hugh O. Pentecost will organize in Newark on January 1. Mr. Pentecost hopes to form a church by a similar name in New York and another in Brooklyn. He proposes to preach in New York on Sunday mornings, in Brooklyn in the afternoon, and at Newark in the evening. The project to start the church in Brooklyn has only recently developed, but it has already assumed shape and will probably be a certainty." And again, "Mr. Pentecost said yesterday:—'The motto or sentiment of the Unity Congregation will be 'Freedom, Fellowship and Character in Religion.' This will be printed on everything in the way of printed matter. Another statement will also be used repeatedly. This will be as follows:—'Unity Congregation conditions its fellowship on no dogmatic tests, but welcomes all who wish to help establish truth, righteousness and love in the world.' The support will be entirely voluntary, and contributed in envelopes on Sunday nights.' "When asked whether he would change his line of preaching, Mr. Pentecost said:—'Not materially. Of course I will be freer than I have been, and of course I will speak without any restraint. But otherwise my preaching will be what it has been.' We welcome this new society and extend our hand to Brother Pentecost. May his success be such as to encourage many others to follow in his footsteps.

1887.

Already we speak of it as the *old year*—while yet so young! But it has been crowded with rich and varied experiences, earnest activities and lessons for thought. Birth has brightened human homes; and even if death has destroyed others, or cast a shadow over their happiness, nothing can destroy the eternal hope of man that somewhere and sometime every loss is to be transmuted into gain. In other words, pains and sufferings of every sort have their spiritual side; have

truth to teach; have dross to separate from the fine gold; have fuller life and more love to bestow upon everyone who passes through "the furnace of affliction."

Pain is redemptive. This is no less clearly taught in Greek tragedy than in Christian theology. And that monstrosity of logic in the Calvinistic system, which concludes that a human soul can eternally suffer, and never be saved—can suffer without spiritual gain—will never cease to provoke alike the horror of the moral sentiment and the hostility of the reason. So, in the *religious world*, the most noticeable event of the year is the new interest excited, and widely spreading, in the fate of man after death. Its proximate cause is the position maintained by the Andover professors and the action of the American Board of Foreign Missions. Its deeper cause is the human sense of the injustice of the orthodox theory. It presents an ethical question, independent of what men believe about God and immortality. They can discuss it as an hypothesis, though they reject both. And when they discuss it, the protestations of the nobler part of man's nature make short work with a God who damns indefinite millions, and a thousand generations of heathen, to everlasting torment, because there was no Jewish Christ, living or crucified, to come and tell them how to be saved. Of course orthodoxy dreads the inevitable inferences that will be made from granting these "children of nature" a second probation, or chance for salvation in another world. If walking by the light of nature does not doom the savage man, neither will it doom the civilized. The gates of mercy once open, no human hand can shut them.

In the *industrial world*, not only the most remarkable event of this, but perhaps of any year, transpired in the execution of the anarchists. I speak of it as an event of the industrial world, because of its connection with the labor movement. Laboring men are not usually anarchists; but by their own methods of resisting real and fancied wrongs, often violent and illegal, they invited the co-operation of these theorists. The execution was the inevitable result of their daring effort to resist or destroy the existing social order. With this culminating act, following some years of incessant agitation and organization, dissolves for the time being the laboring man's dream of empire. The labor movement has weakened and divided. The lodges and unions no longer contribute their dues with enthusiasm. The labor vote is a diminishing factor in the campaigns. And more and more, we think, it will be seen that this war of interests between capital and labor is an unnatural one. Moreover, whenever labor withdraws itself into armed barracks for the sole purpose of fighting capital, it must not be surprised if capital combines also to resist or starve it out. This has resulted to some extent in these years. Law and order leagues have been quietly formed in most of our cities. Strikes have generally failed after great losses to all parties, chiefly to employes. Boycotting has been punished as a crime. The true position is that of seeking to allay rather than to excite class feeling; and so long as we have a government that we dare to call free and just, and can defend, we must trust to legal redress for the adjustment of all wrongs.

In the *political world* the great event is the recent peaceful election of M. Sadi-Carnot as president of the French Republic. So great dissatisfaction had latterly been manifested with the course of the government under Grévy; such bitter factions were already organizing, and so great apprehension of violence prevailed, that many felt that the republic itself was in peril. It is therefore with great satisfaction that all friends of democracy see France choosing an able, discreet statesman—a type of the American "dark horse" in politics, calculated to harmonize discordant elements, and to give new lease of life and security to the government of the people.

In the *moral world* the great reform of temperance is being steadily and effectively pushed in this country. Never as a movement has it at any time before enlisted so many determined adherents. It is a threatening element in the party politics of several states. With much in the methods of its

strongest advocates we do not agree; but the growing feeling of intolerance against the saloon is legitimate. Somehow or other the open saloon, lying in wait for the weak, artfully fitted up and gilded with temptation to rob the workingman of the earnings which his family need, and then of his vote, must go. The ruin of youth in those communities where nothing has been done to counteract the influence of the grog shop is too apparent to be overlooked.

In our own *denominational world*, where so many of our hopes and affections and sacred memories center, the year just past has clearly been one of the very best our experience recalls. The people of our churches have been unusually active in all lines of work, and correspondingly generous. Never have we had so many traveling missionaries in the field, and one is just commissioned with the salvation of Japan. The Post-office Mission, as never before, sends forth the printed page of our literature by the million. The correspondence which grows out of this activity alone, if it could be printed, would furnish the strongest argument ever offered to our churches for the value and timeliness of the Unitarian faith. This work alone would justify the expense and support of headquarters—a central bureau for the publication and distribution of books, papers and tracts. Better than all, we feel that the religious spirit of our churches is constantly deepening and gaining. Twenty years ago, Rev. J. B. Harrison, writing from the west, said: "The spiritual life of the church is sadly low and weak. There is little left of the old tender, reverent, religious spirit; little of the old struggling, longing desire for the salvation of men; little of former faith in God, or of the boldness which faith inspires." There has certainly been a great advance since these words were penned. An age of constructive faith has set in. The time of controversy and denial has largely passed by, and in no year has the evidence of vital earnestness or spiritual affirmation been stronger than in that which is now closed.

L.

CONTRIBUTED AND SELECTED.

The Living Past.

"Let us bury the dead past." Ay,
Let us bury it close and deep.
But what if it stir in its grave and cry?
What if it rise to haunt our sleep?
Rend from its features the cerement bands;
With grinning skull instead of a head
Stand by our side and wring its hands?
Ah, what—if the past *be not dead*?"

The heart of man is a living thing.
You think to slay it and lay it to rest;
But, on a day, it will rise and fling
The grave-cloths off from face and breast.
You think to gloss with a glaze of ice
The waters that lie so darkly still:
The tide will rise till it dare the skies,
The ocean laughs at your puny will.

The past, we say; but there is no past—
The past is the present and future too.
It is only a lie that does not last;
The truth *is life*, and it springs anew,
Though you bury it deep and stamp it down.
A deed that is done is a stubborn thing:
When the mould is turned and the seed is sown,
Can we change the harvest for sorrowing?

Deeds are the letters with which we spell
God's meaning out, in this world of ours.
Dare we change His text? One *stroke* expel,
The storm of His wrath that instant lowers.
Facts are stern, and hard, and grim—
They change not; but—if we read them right—

Some day the message they hold from Him
Gleams forth in letters of living light.

Blink a *fact*, and it does but shift
To meet us again and bid us stay.
Better to face it and fairly sift
The *truth* from it, flinging the false away.
Spirit from flesh, O friend, divide;
Then for the carcase dig a tomb.
Ah, even the mouldering clay we hide
Breaks through the clod into grass and bloom!
Then where is the marble and where the sod
Will bury one grain of the Truth of God?

ALICE WILLIAMS BROTHERTON.

Words! Words! Words!

"When a given symbol which represents a thought has lain for a certain length of time in the mind, it undergoes a change like that which rest in a certain position gives to iron. It becomes magnetic in its relations,—it is traversed by strange forces which did not belong to it. The word, and consequently the idea it represents, is *polarized*. The religious currency of mankind, in thought, in speech, and in print, consists entirely of polarized words. Borrow one of these from another language and religion, and you will find it leaves all its magnetism behind it. . . .

"If, sooner or later, every soul is to look for truth with its own eyes, the first thing is to recognize that no presumption in favor of any particular belief arises from the fact of our inheriting it. . . . The second thing would be to depolarize every fixed religious idea in the mind by changing the word which stands for it."

From the "Professor at the Breakfast Table," turn we now to Richard Baxter's "Catholic Theologie; Plain, Pure, Peaceable, for the Pacification of the Dogmatical Word-Warriors," etc., dated London, 1675. "Written chiefly for Posterity, when sad experience hath taught men to hate Theological Logical Wars, and to love, and seek, and call for Peace" (*Ex Bello Pax*): "Learning is of many ages got into certain *forms of words*; and he that hath got some organical arbitrary notions passeth for a learned man, or he that can speak many languages; while true, real wisdom (which consisteth 1, In knowing the Greatest Things, and 2, In fitting *words to things*) is much neglected, whereby as hypocrites deceive themselves and others with *forms of piety*, so do scholars with *forms and notions* instead of knowledge. . . . No man is sufficiently apprehensive of the greatness of the curse in the confusion of tongues, whereby as we can preach to but few nations in the world, so we can not intelligibly converse with one another. All words, being arbitrary signs, are *ambiguous*. And few disputers have the jealousy and skill which is necessary to discuss equivocations and to agree of the meaning of all their terms before they use them in disputing. And so taking verbal differences for material, doth keep up most of the wretched academical wars of the world. . . . Multitudes condemn and revile each other while they mean the same things and do not know it."

And again, "Every side pretend that it is *ORTHODOXNESS*, Faith or the great truths of God which they defend. And in one country, or with one party, one thing is *orthodoxness* and the *Truth*, and another thing in another country or party, and another with a third, etc. And did they all but know what is Truth and the will of God, indeed they would cease their contentions and all the sects would meet in Unity."

Here it is in brief, the world's malady:

So much of *ill* the past hath had,
Remains to make our own time *mad*.

The confusion of tongues is not of biblical lore or cuneiform script alone, it is with us now; after all the refinements and enlargements of language, it has become a chronic disability. The two-centuries-old statement of Baxter holds good yet; while, so far as the present writer is aware, neither the correctness of Doctor Holmes's recent diagnosis nor the excellence of

his prescription has ever been seriously disputed. Depolarization is the efficient remedy—under the right conditions, be it noted, and remembering that out of the heart are the issues of life. But some will say the remedy has been tried and found wanting. Experiments in this direction have been fraught with pain and danger, while their results have proved far from satisfying. Well stated. What then? Why this: Either time enough has not been given, or the treatment has not been sufficiently heroic. Let patience have her perfect work. Or shall it not rather be said, better still, be bold; discard this old, familiar, moss-grown diction, these antiquated, polarized vocables, and adopt a fresh phraseology, new forms of speech for learning and teaching the greatest things? What if the master tongue shall prove to be nigh at hand? Will not some one move the appointment of a committee to examine this modern invention of marvelous possibilities, "Vola-puk," and report as to its fitness for a world-language, for a missionary organ, well adapted, not to conceal, but clearly to express highest thought? For this purpose a limited vocabulary will suffice, it being useless to look for universal concord except, as says the eminent divine before quoted, "in a few certain necessary things." A wide field of inquiry and suggestion is opened. Let whoever will, enter in and expatiate.

MARY H. GRAVES.

To —

I joy that to the deeps thy ray can dive
Of this wild nature, where such faults do grow;
For now its inmost wish shall be to flow
As guides the light thou, loving-wise, dost give,
Whereby another life in me must live.
My quickener thou when manlier will runs low;
And when weak doubt would braver motions slow,
In me the urging faith thou dost revive.
Then wert thou from my outward vision gone,
The folding heavens away were lifted far,
And thou—none other—there, the shining one,
Wouldst be my inner sky's sweet spirit-star,
But thankful now do I go daily on,
Since heaven, through thee, my earthly places are.

J. H. C.

Judicial Murder.

Are we barbarians? Why does not Christendom find a mode of treating criminals that has in it some degree of humanitarianism, some element of reformation, and a kind of justice that recognizes the truth that *our social state is responsible for the existence of crime and criminals*?

What a confession of imbecility that a community and a state can not find another and better means of protection than that of committing murder! Not only murdering the transgressor, but doing it in a revolting, shocking manner, that thrills humane natures with sickening horror, and feeds the less humanized souls with the very quality that tends to criminality.

What can possibly be the effect of hangings, with the recital in press of the horrible details, even to picturing the revolting fact,—what can be the result but that of benumbing all finer human sensibility, perpetuating murder as in some regard a proper and necessary mode of social defense, and hindering the growth of the only quality that can save and redeem the race—*love*. Selfishness, greed, and a fierce spirit of competition that is murderous to all the higher, more humane impulses rules commercial life, and establishes systems that are disastrous to both material and spiritual welfare for the many. A religion that does not reach down to bottom causes, and work for the abolition of them, is far from a religion to be respected, desired, or sought. The world needs I religion to permeate commercial life with the golden rule. at needs a religion to bless our enemies, and thus to make

constantly less the number who hate. It needs a religion that will work to diffuse knowledge, and promote enlightenment concerning the laws of being. Society needs a religion that teaches psycho-physiology and sociology as the foundation of the kingdom of heaven on earth. The world needs a religion that measures and weighs all selfish schemes for personal aggrandizement merely by the higher law of love, and institutes a ban upon the cause of criminality, instead of visiting penalty on the individual who exemplifies the effect.

America needs a religion to abolish the most ingenious, widely-extended, and subtle system of oppression and robbery ever devised for the support of class power,—the corporate system, blossoming into the worst form of monarchical despotism,—the robbing "trust" system.

The gallows, and our plundering commercial devices, are alike a shame and a curse to our civilization.

LUCINDA B. CHANDLER.

Salvation for the Heathen.

The following paragraph from the *Examiner* (Baptist) is a sample of the arguments made against the necessity for a re-statement of theology:

The orthodox eschatology is no more than this: that so far as the Scriptures reveal, probation ends with this life; that the heathen are condemned, not for the rejection of a Christ of whom they have not heard, but for sins committed against such light as they now have; that the questions as to how many of them may be saved without the gospel, and by what means they may be saved, are absolutely ignored by Scripture, and hence insoluble; and that whatever private speculations any may have on these questions, they should be recognized as private speculations, and not be publicly taught as probable religious truth.

It does not seem evident to those who use this argument that a recognition of its logical implications would "cut the nerve of missions" as certainly as the hypothesis of a second probation; for if heathen who "live according to the light they have" are safe, the argument for missionary work among them is exactly the same as that offered by Universalists and Unitarians,—namely, education and higher civilization: while, on the other hand, to carry "more light" to those who have now enough for salvation, and risk (as must be done) the refusal of that "light," and the consequent damnation of the skeptical heathen, is to perform a work of doubtful utility and kindness; for the damnation of a few souls for unbelief of the doctrines taken to them would offset a thousand times the temporal advantages of higher civilization. The opponents of the "New Theology" do not believe in that wholesale condemnation of the heathen against which the doctrine of second probation is a protest; and why they oppose the doctrine of future probation with another equally damaging to missionary effort, is not quite clear to people of a logical turn of mind.

The truth is, that the conservatives are not half so much afraid of the doctrine of "Second Probation" as they are of the beginning of that general re-statement which this particular doctrine foreshadows. It is the thin end of a wedge which, once entered, may split the whole decaying trunk of the old theology.

We do not assert that the doctrine of salvation by "light possessed," is less rational than that of a "second probation." If we have any preference, it is for the former. Both are mere hypotheses, based upon a narrow conception of life and its meaning; and we see no escape from the difficulties involved in this narrow conception of life by either doctrine. The whole meaning of salvation must be changed, to correspond with the changed philosophy of life. When we learn that salvation means safety, and that safety is the result of harmony with the laws of God's spiritual and material universe, we shall be in a fair way to arrive at the method by which such harmony and such consequent safety or salvation is to be attained. In the light of modern philosophy, which reveals the relations of the human soul to all the laws and forces of the universe, these "second probation" and "possessed light" hypotheses for the attainment of harmony between the soul and its physical or spiritual en-

vironment, seem little less than ridiculous. But by the discussion of such insignificant things great reforms are often inaugurated. And so we will possess our souls in patience, confident that the eternal destiny of God's children in heathen lands does not depend upon the outcome of any theological discussion.

S. L.

THE UNITY CLUB.

The Study of Kant.

Mr. Edwin D. Mead is about to give a course of twelve lessons in the philosophy of Kant, in Boston. The subjects of the several lessons, as announced in the circular which has been published, are as follows: "General Introduction;" "The Problem left by Locke and Hume;" "The Critique of Pure Reason: Kant's Doctrine of Space and Time;" "The Categories of the Understanding;" "The Unity of Self-consciousness;" "Phenomena and Noumena;" "The Antinomies or Self-contradictions of Thought;" "The Proofs of the Existence of God;" "The True End and Method of Reason;" "The Critique of Practical Reason: Kant's Ethics;" "The Critique of Judgment: Kant's Doctrine of Teleology, or Final Cause;" "The Relation of Kant to Fichte and Hegel and later German Thought."

This programme should prove of service to Unity Clubs, and to others who may be planning a course of philosophical study for this winter. Of still greater service to many will be the very full references to the books upon Kant and the various hints to students, embodied in Mr. Mead's circular, which we think it well to copy here: "The works of Kant to be chiefly used in connection with the present lessons are the 'Critique of Pure Reason' (English translations by Meiklejohn—in Bohn's Library, and Max Müller), the 'Prolegomena to Metaphysics' and the 'Metaphysical Foundations of Science' (translated by Ernest Belfort Bax, and published together in one volume in Bohn's Library), the 'Critique of Practical Reason' and the 'Metaphysics of Ethics' (translated by Thomas K. Abbott and published in one volume, entitled 'Kant's Theory of Ethics'). A complete list of Kant's writings, chronologically arranged, may be found in the *Journal of Speculative Philosophy*, vol. xv., p. 95. The standard German editions of Kant's works are those of Rosenkranz and Hartenstein—the latter, on the whole, the better. A cheaper, and, for practical purposes, equally good edition is that in Kirchmann's 'Philosophische Bibliothek.'

"The best brief general handbook to Kant is that by William Wallace, in Knight's series of 'Philosophical Classics for English Readers.' This is recommended for those unable to do much reading in connection with the lessons. The two small volumes devoted to Kant in the series of 'German Philosophical Classics for English Readers,' edited by Prof. George S. Morris—the volume on 'Kant's Critique of Pure Reason,' by Professor Morris himself, and the volume on 'Kant's Ethics,' by Noah Porter, are clear and scholarly works; and the admirable preliminary chapters on Kant in Professor Everett's volume on Fichte and Professor Watson's volume on Schelling, in the same series, should be mentioned in connection.

"Caird's 'Critical Account of the Philosophy of Kant, with an Historical Introduction,' is perhaps the most important general exposition for the more thorough student. Dr. Stirling's sharp criticism of Professor Caird, and Professor Caird's own article, in the *Journal of Speculative Philosophy*, vol. xiv., should be noticed in connection,—chiefly, perhaps, for the sake of enforcing the lesson that the student of philosophy should keep close to his philosopher, and not rest on any expounder or commentator. The treatment of Leibnitz and the German forerunners of Kant, by Caird, in his introduction, is, designedly, fuller than the treatment of Locke and Hume, this latter work having been already exhaustively done

by Thomas H. Green, in his general introduction to Hume. Professor Green's own 'Lectures on the Philosophy of Kant' (in his Works, vol. ii.) are of the highest importance. The question of the relation of Kant to Hume has recently been the subject of some very able articles ('Did Kant answer Hume?') by T. Hutchison Stirling, in 'Mind.' Dr. Stirling's 'Text-book to Kant,' chiefly a commentary on the first part of the 'Critique of Pure Reason,' is an acute work, like everything of Doctor Stirling's, and contains much that is very valuable. Professor Adamson's work 'On the Philosophy of Kant' is of a somewhat more popular character than the works just mentioned, but scholarly and excellent. The admirable article on Kant in the 'Encyclopædia Britannica' is also the work of Professor Adamson. Mahaffy's 'Kant's Critical Philosophy for English Readers,' based on Kuno Fischer, was long the best English work accessible on the subject, and is still very useful, as, to a less degree, is Monck's 'Introduction to the Critical Philosophy.' Schurman's 'Kantian Ethics and the Ethics of Evolution' is a thoughtful essay, written in a reconciling spirit, on the present main ethical issues. Watson's 'Kant and his English Critics' is also a consideration of important Kantian principles, with reference to contemporary questions. There is a very good 'Life of Kant' by Stuckenberg. The common histories of philosophy, by Schwegler, Ueberweg, Bowen, etc., devote, of course, large space to Kant, and should be consulted. The best German history is that by Kuno Fischer. Trendelenburg's 'Kuno Fischer and sein Kant' is a criticism of this, and was the beginning of a warm controversy between the two expounders. Zeller and Erdmann should also be read by the German scholar, who will attend especially, however, to what the great German philosophers since Kant have themselves written about him. Fichte's philosophy almost throughout has reference to Kant. Schelling's principal discussion is in vol. vi. of his Works. Hegel is quite full upon Kant, in his 'History of Philosophy,' vol. iii. and also in his 'Logic' (chap. iv. 'Second Attitude of Thought towards the Objective World'), of which latter there is an excellent English translation by Wallace. Schopenhauer devotes much space to Kant in vols. ii. and iv. of his Works, in the latter volume dealing with his 'Ethics.' Von Hartman published an article on 'Kant als Vater des Pessimismus,' in *Unsere Zeit*, 1880.

"Many of the most useful works upon Kant, for the general reader, are in the form of essays included in the collections of various philosophical writers. See Max Müller 'On Kant's Philosophy,' in his 'Science of Thought'; Mansel 'On the Philosophy of Kant,' in his 'Letters, Lectures, and Reviews'; Noah Porter's 'The Kantian Centennial,' in his 'Science and Sentiment'; Brownson's 'Kant's Critique of Pure Reason,' in his Works, vol. i.; Hedge's 'Immanuel Kant,' in his 'Atheism in Philosophy and other Essays'; Tulloch's 'Immanuel Kant and the Kantian Revival,' in his 'Modern Theories'; W. L. Courtney's 'Back to Kant' and 'Kant as a Logician and as a Moralist,' in his 'Studies in Philosophy'; Gostwick's 'Kant's Moral Philosophy' in his 'German Culture'; Hillebrand's 'Triumvirate of Goethe, Kant, and Schiller' in his 'Lectures on German Thought.' There are many valuable articles on Kant, by Caird, Adamson, Hodgson, Watson, Sidgwick and others, in the various volumes of 'Mind.' The *Journal of Speculative Philosophy*, which has done so much for the promotion of the study of German philosophy in America, is quite a mine for the student of Kant. It is impossible here to enumerate all of the articles on Kant which have appeared in its successive volumes—most of them are covered by the general index in vol. xv.; but special attention should be given to the following: 'Kant's System of Transcendentalism,' by A. E. Kroeger, vol. iii.; 'Kant's Reply to Hume,' 'Kant's Principles of Judgment,' and 'The Critical Philosophy in its Relations to Realism and Sensationalism,' by John Watson, vols. x., xiv., and xv.; 'Schopenhauer in Relation to Kant,' by J. H. Stirling, vol. xiii.; 'Kant and Hegel in the History of Philosophy,' and 'Kant's Refutation of the

Ontological Proof of the Existence of God,' by William T. Harris, vol. xv.; 'Kant's Relation to Modern Philosophic Progress,' by Josiah Royce, vol. xv.; 'The Results of the Kantian Philosophy,' by Mrs. Julia Ward Howe, vol. xv.; 'Kant and Philosophic Method,' by John Dewey, vol. xviii.; 'Hume and Kant,' by G. H. Howison, vol. xix.; 'The Centennial of the Critique of Pure Reason,' and 'Critique of Kantian Philosophy,' by Kuno Fischer, vols. xvii. and xx."

THE STUDY TABLE.

Bird Talk: A Calendar of the Orchard and Wildwood. By Adeline D. T. Whitney. Houghton, Mifflin & Co.: New York. Pp. 34. \$1.00.

A fresh delight in store for the little ones and big ones, brim full of bird-life and love.

Songs for the Night. Selected by Clara Eastman. F. E. Housh, Brattleboro, Vt.

A 30-page pamphlet of selections for those "who sit in the shadow."

The Bridal of Triermain. By Walter Scott. With fourteen illustrations by Percy Macquoid. Lee & Shepard, Boston: A. C. McClurg, Chicago. \$3.50.

Another royal holiday book of rare artistic merit. The text is one of the imperishable fruit of the Arthurian tree, that never loses flavor.

Whitney Calendar, for any year.

Houghton, Mifflin & Co. publish a Whitney Calendar, the selections for which are bound in book form, so that they may be preserved; and as the day of the week is not printed with the day of the month, the book is good for any year.

Pickings from Puck, 4th Crop. New York: Keppler & Schwarzmenn. Pp. 64. 25c.

This volume consists of a collection of "pieces, poems and pictures" from *Puck*. It gives the reader the distilled essence of many numbers of that successful comic paper. Those who like fun can get a good deal of it for a small sum, by purchasing "Pickings."

Temperance Tract.

The report of the first public meeting of the Unitarian Church Temperance Society has been published as a tract for free distribution. It contains addresses by Hon. John D. Long, Revs. C. R. Eliot, E. E. Hale, M. J. Savage, J. L. Jones and Mrs. Mary A. Livermore. Application for it may be made to the American Unitarian Association.

The Columbia Calendar. Published by the Pope Manufacturing Co., Boston, Mass.

This is a convenient calendar, with the date at the top, followed by a quotation applicable to bicycles, and this followed by a blank space suitable for memoranda. This blank space being at the bottom, it is possible to make memoranda at any date ahead. The calendar has a little support which holds it at a convenient angle on the desk.

The Holmes Calendar. Published by Houghton, Mifflin & Co.: Boston and New York.

This calendar has a portrait of Oliver Wendell Holmes and other decorations. It is a handsome card, intended to hang on the wall. The calendar portion is very plainly lettered, each leaflet representing one week. A novel feature of the calendar is a little book of quotations from the poet's works, neatly made and bound, held in little wire supports on the card, from which it can be removed easily to be kept or used by itself.

Humboldt Library No. 92. The Formation of Vegetable Mould Through the Action of Earth Worms, with Observations on Their Habits. By Charles Darwin, LL.D., F.R.S. J. Fitzgerald, publisher: 24 E. Fourth street, New York.

Darwin's work is too widely known and deservedly ad-

mired to need introduction or description; but it is worth saying that this admirable and intensely interesting work by that great observer has been issued in this excellent periodical, the *Humboldt Library*, in the number for July, 1887. It is well printed, with good-sized type, in double columns, and fills ninety-one pages, with an index of two more pages, six long columns of fine print. This is a double number of the *Humboldt Library*. Price, 30 cents.

The Old Garden. By Margaret Deland. Boston: Houghton, Mifflin & Co.

We have here a daintily bound volume of verse, the opening poem of which, longer than the others, gives the title to the book. Mrs. Deland's poems are marked by a grace and delicacy of touch that remind us of Aldrich and Fawcett. Her love songs deal too much with the superficial fancy—the light, passing sentiment that goes by the name of love—to do so sweet and serious a subject justice. A spirit of coquetry, which often seems purposely assumed, plays in and out of these poems, and takes the place of real and deep feeling. It takes a live and prepared thought to go to the making of a true love poem. Some of the poems of life we like better.

C. P. W.

The Standard Cantatas. George P. Upton. Chicago: A. C. McClurg & Co.

This book is designated on the title-page as a handbook, and is a companion to the two volumes preceding it, "Standard Operas" and "Standard Oratorios." It is designed to assist the unprofessional music-lover to a knowledge of the cantata and the chief compositions published under that form. One hundred such compositions are described, with an account of their origin and writing. The number of musical composers represented in this list is forty-two, ranging from Beethoven to Sullivan. The opening essay is a careful study of the cantata, its history, motive and form.

C. P. W.

The Phillips Exeter Lectures. Delivered before the students of Phillips Exeter Academy, 1885-1886, by Presidents McCosh, Walker, Bartlett, Robinson, Porter and Carter, and Rev. Drs. Hale and Brooks.—Boston: Houghton, Mifflin & Co.

So says the title-page of this book, and no better recommendation can it have than the names of these men. We are grateful that the trustees of that favored institution were moved to the publication of these lectures, so that the young people of all schools and of no school whatever may have the resolution and courage which the reading of these pages inspires toward right living and noble doing.

E. C. J.

"Oes y byd y iaith gwymraeg." This ancient bardic motto, which declares that the Welsh language is world-lasting, is not so near to being a clannish rhapsody as the majority of the world thinks. The *London Daily News* says: "There are seventeen weekly newspapers published in the vernacular in Wales, with a circulation altogether of over 120,000. There is a monthly Welsh magazine that can boast of a circulation of 37,760, and altogether the magazines published in the vernacular in Wales score a total of 150,000 copies. A leading firm of publishers in the principality are said to have laid out a sum of £18,000 in the production of a single Welsh work, with fair pecuniary results, and a Welsh-English dictionary now in course of production has taken a one-half guinea quarto volume of 400 pages to reach the end of the first letter of the alphabet."

JAMES RUSSELL LOWELL is at work on a "Life of Hawthorne." This is as it should be. It takes a genius to interpret a genius. The greatest romancer of America may find in the most virile of American poets after Emerson, a worthy interpreter.

UNITY CHURCH-DOOR PULPIT.

Religion not Theology.

A SERMON PREACHED BY JOHN C. LEARNED, AT ST. LOUIS,
JANUARY, 1888.

"Pure religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES 1: 27.

"No definition of religion can be satisfactory, unless it surrenders all distinctions between essential and non-essential dogmas,—unless, in fact, it is capable of embracing within its scope every conceivable opinion that can, by any possibility, be conscientiously held."—J. ALLANSON PICTON.

Now and then we meet persons who say they have no religion. Some, perhaps, pride themselves on the distinction; for others it is a dreadful thing to say, but they fear they are infidel. When we make inquiry as to their views, however, we find that they base their conclusion upon the fact that they question or reject many things which others accept; that they have had no such experience as others claiming to be religious describe; and they have never been able to subscribe to the terms offered by the churches, or to enjoy their forms and ceremonies. And yet it is quite possible that if such were permitted to be judged, or to judge themselves, by the only definition of the word religion contained in the Bible, they need not be classed in the catalogue of those destitute of religion, or in the ranks of infidelity. The text gives a wholly different aspect to the subject from that usually presented by the churches.

At certain seasons of the year, we are apt to hear a good deal about the "work of grace" in the churches. Extraordinary efforts are made to swell the numbers in attendance. Festivals, missions, and protracted meetings are held; and not unfrequently those who would not seek, but even reject, what is called a "religious experience" for themselves, are quite willing that their children should pass through it, as though it were not likely to harm them, and might possibly do them good. And yet when we consider the means used, or the object to be gained, I conceive that there can be no graver mistake. For whenever anyone has reasoned enough about the subject of religion to regard with distrust the "religious experience" aimed at by the revivalist, he should protect his child from that epidemic of superstition and distortion of reason which it implies.

What are the common conditions of such an effort? It has been supposed that anybody with sufficient zeal could "save souls"—however ill-informed or vulgar, however rough or reckless—so only he could impress his personality on another, set on fire human emotions, stir young blood to tides of hope and fear, and make a seething caldron of a crowded church, a prayer-meeting or a theater-pit. All this is preparatory to the presentation of certain doctrines of theology, against which men in rational moods protest. On no account would I submit my child to the artificial manipulation and the spiritual maltreatment and abuse of professional soul-savers and soul-doctors, who assume to limit the scope of God's mercy here, and settle the question of human destiny hereafter. More short-sighted and destructive bunglers in any trade do not exist. Much sooner would I trust my child's body to the deadly experiments of the uneducated quack. The saving of souls does not require as its preliminary stage a panic in the sensations or a softening of the brain. It is not best symbolized by a thunderbolt or a freshet. Spiritual health does not consist in washing out a man's nature or in paralyzing it. It is the promotion of vitality and growth by the life-long education, by the building up, in wholeness, of mind and heart. No sudden or forcing process can give us the satisfactory results of natural development and strength.

Religion, therefore, which means that a man one day was very sorry and sad, and the next day was very happy and glad, according to the standards and popular methods of certain churches, is very unsatisfactory. It amounts to nothing. Religion which affects the mind in such a manner that it

enables a man overcome with emotion to say (as one not long since did) that "he believed in all the articles of the creed, and could just as easily have believed in four times as many," even if they had been four times as absurd,—well, what is that "experience" worth? Religion which only displaces the fear of public opinion, of the law, of the gallows even, by the greater fear of hell—in what way has it refined or developed the moral nature of man? Religion which makes a man chiefly scrupulous in the keeping of Sabbaths, in the saying of prayers, and in the observance of sacraments, while his daily dealings take on no stricter honesty, no wider generosity, no deeper charity or largeness of thought and soul—let none too deeply mourn that such an experience has not come to them.

What error lies in this idea of "getting religion," as it is phrased,—as though it were a commodity in the market, sold in certain shops and not elsewhere; to be sought for like some delicacy of the season, or tried like some patent medicine, or to be caught like some contagious disease, which has its nine days' run, to be over with once for all! Into what more extreme fallacy or falser view of life can men fall? The misconceptions bound up with this theory of religion despoil it of all its fair proportions and of its real power. Yet there are those who watch the journals to see if this magic merchandise is offered to the public, and who offers most liberally these gospel commodities. And when this cheap-John epidemic sets in, they hurry away to see the spectacle, perchance to feel the prickling or dizzy symptoms. Some medicine-man with his incantations, some professional rain-maker, advertises his services or his wares, and the "revival" begins. The fact that such a movement can be initiated and sustained almost anywhere by any artful manager, professionally trained, who has a voluble tongue and is rich in animal blood and physical magnetism, shows us what a task civilization and culture have yet before them; shows us how little the multitudes of men reason upon moral and spiritual things, upon the causes of conduct; shows us how the long night of superstition and dread has left its mark upon the race, which still survives as an inheritance among the fundamental instincts of the soul.

Men are still taught to fear their own honest thoughts in religious matters,—to distrust human reason. This serves to keep up the delusion. They are made to feel that thinking on these questions can not solve them, brings peril, and blocks the way of the Holy Ghost. It is well understood that the most thoughtful are the most difficult to "convert." Hence all thought and inquiry are discouraged until men are brought where thinking will give them pain and unpopularity. "Come in now; do not delay to investigate the doctrines," the exhorter says. Once in the church, the hope is, that there will be no further temptation to think. You will be surrounded by people who refuse to think, and abhor all those who do think—at least, in any independent way. What did you come to the church for, seems to be the sentiment, but either to find an opiate for your "malady of thought," or to have all your thinking done for you—done by measure and rule, done with full understanding of what is safe and proper?

"Go to pastor R—," said a simple heart, the other day, to a thoughtful woman. "Of course you can't settle these questions; but he gives much time to these matters, and he can tell you just what to believe." But those who reason can take no man's authority as final. Moreover, men who, like pastor R—, are committed to fixed creeds and rituals, by the canons of their churches, and naturally of an inflexible pattern, are the last persons in the world to help the intelligent doubter or seeker of the present day. Try it, and you will see how specious their logic is; how dully they comprehend your obstacle; how little they sympathize with your attitude. The doubts and difficulties which we feel are not the doubts and difficulties of the middle ages, or which even our fathers and mothers felt. We approach all questions, from a different standpoint. The old churches still go on for the most part, giving the old answers—and very unsatisfactory they are in confronting or solving the problems of to-day

All churches, therefore, of the ancient type see the absolute necessity of anticipating and circumventing thought, if they would maintain their power. They know their helplessness in dealing with vigorous, mature minds, and so they reach out for the children,—for the undisciplined, for the weak and yielding. The less liberty and reason there is in a church, the sooner must it have the indiscriminating for its uses. So, that church which is most opposed to the tendencies of the age, most destructive of all free mental development, must have the children at the tenderest age, and have them longest. It can not trust them to the meager culture of the first grades of the public schools even; for a pupil in the common school of any secular instruction may enjoy freedom enough, and gain discipline of mind enough, may develop individuality enough to prevent him from becoming the supple tool and pattern believer of the church.

Yet another division of the church, distrusting equally its power over the intelligent youth of our times, has lent itself to the work of dragooning children into revivals and prayer-meetings; and through Sunday-schools, which even purchased their attendance, has gained the opportunity of practising upon their emotions; and so, while yet thoughtless and unsuspecting, has committed them to ecclesiastical keeping and covenants which few grown-up men, in their right mind, could accept without large mental reservations. Hence it is, that these extraordinary measures to beguile the young into accepting the conditions of faith, are a tacit confession on the part of the churches of their weakness in dealing with free and independent minds. It is a confession that reason and science, that civilization and culture and common sense are against them. And, indeed, the confession is openly made, with bitterness of spirit. It culminates, in its logical result,—in some ecclesiastical manifesto, like the famous syllabus of *Pio Nono*, or other papal bulls against the nineteenth century.

For ourselves, religion is not bondage, but liberty. It is not to arrest mental development, but to clear and promote it by pointing out its highest uses. Religion is not for stagnated intellects alone, but for the most adventurous. Pure thought has no more taint in it than instrumental music, than pure air. A question in religion of whatever sort is no more criminal or corrupting than a question in mathematics. And, between him who asks a question and him who does *not* ask it, the former is the more religious of the two,—the man of deeper faith. Religion is not fear, but hope and trust; it is not jealousy and hate, but love and good-will. Religion is not a label, which some church uses to keep it from forgetting its members, but it is an element of character. It is not a declaration, but a life.

Those who claim to be religious because they were once "converted," because they have an "experience" to relate whenever called upon, or who can say that they keep the sacraments, have too small capital to ensure them credit in any market of the world—too small a recommendation to pass in any tribunal. The business sense of men has no confidence in it. True religion is not symbolized by a display of banners or a show of hands. It is a steady but undemonstrative reaching out toward perfection. The true experience is not a sickness nor a spasm, nothing to locate and date like a railway accident or the drawing of a lottery ticket, but it is the hourly play and conflict of motives—it is the daily discipline of life, ending in increased virtue and completer trust. The true conversion is not a nervous shock, or a flood of sentimentalism, evaporating when the mission or protracted meeting ends, but it is the set of the mind toward truth and right—it is a calm and constant longing after goodness and God. In the natural order, you might as well ask when a plant had its "experience," or began to grow, as when a man began to be religious. He was religious whenever he had a good thought and attempted to embody it in a noble deed; salvation was his whenever he spoke or toiled for justice, humanity and truth; God was with him in every pure aspiration or high resolve.

"I remember" (said T. W. Higginson) "a young girl in a

revival meeting, one of the purest souls I ever saw,—and when the minister came along after the services, as she sat on a back seat waiting for some comrade, the stormy harsh revivalist asked her: 'Has the Lord blessed you?'—'Yes,' said the pure-hearted girl, looking up out of her bright, innocent eyes, 'he has always blessed me,' and the revivalist passed on. What could he do with such a catechumen as that?" But much of what is called conversion in religion is like the change wrought upon the man of whom his neighbor said: "Before the revival he went out to mend his fence Sunday mornings with his axe on his shoulder,—now he carries it under his coat." The change, we are reminded, went deeper in the traditional servant-girl, who said she "knew she had got religion, because since her conversion she always swept under the mats." But all mere outward tests are futile and inadequate measures of the religious life. Thoughtfulness, painstaking, earnestness, must be diffused throughout the whole character, and not simply affect or alter some line of outward action, which may be merely imitative of conventional customs.

Finally, when it comes to trying to believe this or that doctrine, which those about you accept, but the truth of which you do not see, do not palter with your sense of truth, or seek by any effort of the will to wrest it from its rectitude, or blur it with any temptations of conformity. *Try* to believe *nothing*—not even in the existence of God. You do not have to *try* to believe in any serviceable truth. You do not have to try to believe that $2 \times 2 = 4$, or that there is such a country as France, that the sun shines, or that bodies fall by gravitation. We should show vastly more faith, if we did not *try* (so unsuccessfully) to believe so much; we belittle ourselves by this,—the very effort vitiates the result. Believe what there is good evidence or reason for—what is true so far as your faculties enable you to judge. Never concern yourself to believe more. We only make ourselves fools and blind trying to accept the conclusions of others. Surely God counts it no man's crime to be faithful to his highest light. That which contradicts reason, right, conviction, no man should accept or try to accept. He can not accept by insulting and stultifying and weakening the very intellect,—yes, and the moral nature which God gave him. If you are fair to yourself, all that is essential will come to you in time,—only be fair, shutting out no ray of heaven's own light.

Theories of religion, of salvation, of the Bible, of the life hereafter, of God, you are no more bound to receive than you are bound to adopt the nebular hypothesis, or the theory of Darwin, or the doctrine of an open polar sea. Little as it may be, take only what seems to you true; you will then be in position to gain more truth. God is best pleased with perfect honesty toward him, and fair dealing with ourselves, with our acceptance of and openness toward plain truth; no error, however sanctified by time, can serve us. And, therefore, we hold our minds free, open to evidence. We refuse to be fixed and hampered by a creed. Our belief to-day shall not bar out to-morrow's gleam of truth.

Yet, it is a curious and interesting fact in human experience, that the moment we have gained the point of perfect independence,—the freedom to reject all and everything offered to us,—that moment the power of skepticism is broken. Compulsion removed, our minds are no longer negative, charged with doubt or denial, but we reach out to take hold upon something. Then all at once we become predisposed to accept, and we hasten to make sure of the obnoxious fact, if it may contribute to our share of the eternal truth. In this way we come at length to all the compensations of rational thought. Tell a man that he *must* believe in God, or be burnt to ashes here and sent to eternal perdition hereafter, and, the more man he is, the more certainly he will defy you and all the powers that be, and take his risk. The compulsion is more damnable than the fate—an insult to every instinct of personality, to every use of reason. Tell him, on the contrary, that he is no more to believe in God than in Gulliver, unless the universe reveals and reason makes Him a necessity, and you shall find him disarmed of the spirit of defiance and

prejudice; and, in time, there will be easy chance of agreement among good men as to what that ancient but august name, God, shall signify and symbolize, among the powers of nature and in the substance of thought.

We have no fear that in the long conflict of ages God and truth will not win; and we never doubt that if we are simply faithful to ourselves, all that is necessary for us to know or to accept will gradually come to us through the increasing knowledge of increasing years.

JOHN C. LEARNED.

THE HOME.

Our Lives.

Our lives are songs; God writes the words,
And we set them to music at pleasure:
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.

—The Kindergarten.

A New Year Thought.

Whatever good resolutions may be made on New Year's day, 1888, may they be made *in earnest*. A promise to one'sself is as sacredly binding as to a friend. But this is more than a promise to one's self. A resolution made in the inner silence of the heart is a promise between self and God. When we recognize a resolution only as a promise to one's self, it is little wonder that we soon allow it to drop away neglected. We can not promise to self alone any more than we can live to self alone. God is always in us and around us; our secret promise is made to that which is best within us, and therefore to him; even as when we live to that which is best around us we live to him. A pledge to a friend in private is a matter of honor, and more strictly to be kept than if it were put into the shape of a written bond. How much more, then, a pledge to God within us. Better that our resolutions be few and earnestly honored, than many and loosely held.

E. T. L.

Louis Agassiz.

BY ONE WHO LOVED HIM.

Louis Agassiz was born May 28, 1807, at Motier, in Switzerland. When he was a little fellow he was very fond of all kinds of animals, and kept a great many pets in his father's yard behind the house. He had rabbits and hares, guinea-pigs, field-mice, birds, and so on. But above them all he prized his fishes, which he and a younger brother caught in Lake Morat and in the brooks, and kept in a great stone basin, into which a spring of fresh water was always running. He was also fond of imitating mechanics in their work. He made nice little shoes for his sister's dolls; he could sew like a tailor; and he made little play-barrels, which were really water-tight. When he was ten years old he began to go to school, and at the age of nineteen went to the University. His father wanted him to be a physician like his dear grandfather Mayor, his mother's father; but Louis could not give up his study of fishes. When he was only twenty-two he published his first book about them. As soon as scientific men saw it, they said that the young man knew more about fishes than any one else in the world. But he also knew a great deal about other animals and about plants; and soon afterward he learned a great deal about the rocks and stones, and about the way that gravel, sand and clay were made.

When he was thirty-nine years of age he came to live in America. Every one had honored him in Europe, and every

one honored and loved him here. He died December 14, 1873, and a great stone was brought from Switzerland, and placed over his grave in Mount Auburn.

An old fisherman gave me one day a very little scale from some kind of fish, and asked me to try whether Agassiz could tell what kind of fish it came from. The instant that he looked at it he said, "Tell the man it was from a sucker." And so it was. Agassiz could tell any fish in that way, from a single scale. Men wondered at him because he knew so much, but they loved him because he was so pleasant, friendly, kind and good. He was unselfish, true, pure, reverent. He would not speak ill of anyone. There were two or three men who had behaved very badly toward him; yet he never said any hard thing against them, but seemed rather to pity them than to be angry with them. You could see by his face, you could hear in his tones of voice, you could perceive by his actions, that he was a good man, kind-hearted, religiously-minded. That was the reason why people loved him. Children especially loved him. He was fond of teaching, and was a good teacher, not only of young men and young women, but of little children. He was always very kind and friendly to young children. One Christmas day I saw a little girl six years old bring him a potato, in which her father had fixed wooden legs and tail; she brought it, and asked what kind of animal it was. "That, my dear, is a *potato-therium*," said he, smiling; and the child went away pleased and happy. When he was a young man he said in a letter to his father, "I wish it may be said of Louis Agassiz that he was the first naturalist of his time, a good citizen and a good son, beloved of those who knew him." He has his wish; that is exactly what is said of him.—*Every Other Sunday*.

Comrades.

One steed I have of common clay,
And one no less than regal;
By day I jog on old Saddlebags,
By night I fly upon Eagle:
To store, to market, to field, to mill,
One plods with patient patter,
Nor hears along the far-off heights
The hoofs of his comrade clatter.
To field, to market, to mill he goes,
Nor sees his comrade gleaming
Where he flies along the purple hills,
Nor the flame from his bridle streaming;
Sees not his track, nor the sparks of fire
So terribly flashing from it,
As they flashed from the track of Alborak
When he bravely carried Mahomet.
One steed, in a few short years, will rest
Under the grasses yonder;
The other will come there centuries hence
To linger and dream and ponder;
And yet both steeds are mine to-day,
The immortal and the mortal;
One beats alone the clods of earth,
One stamps at heaven's portal.

—Henry Ames Blood, in *Century*.

Where Flowers Came From.

Some of our flowers came from lands of perpetual summer, some from countries all ice and snow, some from islands in the ocean. Three of our sweetest exotics came originally from Peru; the camelia was carried to England in 1739; and a few years afterwards the heliotrope and mignonette. Several others came from the Cape of Good Hope; a very large calla was found in the ditches there, and some of the most brilliant geraniums, or pelargoniums, which are a spurious geranium. The verbena grows wild in Brazil; the marigold is an African flower, and a great number came from China and Japan. The little daphne was carried to England by Captain Ross, from almost the farthest land he visited towards the north pole.

—*Riverside Magazine*.

UNITY.

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NOTES FROM THE FIELD.

Iowa.—On Sunday evening, December 11th, there assembled in Burtis's Opera House, Davenport, at least 1500 people, of all churches and of no church, to listen to the programme of the first public meeting of the Associated Charities of that city. Organized about one year ago, its life has, during the past year, been a rather precarious one, but as a result of timely effort on the part of those most interested, it is now in a condition of assured success. The main object of the meeting was to present the true idea and methods of work underlying the organization of charitable work in cities, and from the evidences presented at the meeting this was well accomplished.

Rev. M. W. Williston, Congregational, was the moving spirit of the meeting, and at once put his audience into good humor by saying he knew a good programme was to be presented, for he had made it himself. His remarks were in the right line, and at once met with the sympathetic response of the audience. Upon the platform sat most of the Protestant ministers of the city, the Rabbi, a prominent Hebrew clothier, a Roman Catholic professor of St. Ambrose college, the mayor, the chairman of the board of County Supervisors, and many other citizens prominent in charitable work. One of the best speeches of the evening was made by the Catholic father, and in the same inclusive, conciliatory spirit were all the addresses of the evening. The meeting recognized, as by common consent, the truth that while creeds are but skin deep, charity is soul-deep.

Following the reports of the various charitable agencies of the city and county, official and voluntary, came a short presentation by Henry D. Stevens, of Moline, of the work accomplished by the Associated Charities of Indianapolis, with which he was connected for five years. The closing address was by W. Alex. Johnson, of Chicago, whose face is an associated charity in itself. He was given the most exacting position on the programme, the tail-end of uneasiness in a large audience, but skillfully did he retain their interest and attention. It was a quick succession of facts, statements, incidents, illustrations and comparisons, so deftly woven in and so humanely presented that his hour's address seemed that of only a few minutes. Why should not cities everywhere, who are thinking of organizing their scattered charitable impulses and work, engage Mr. Johnson to set their faces in the right direction? His gospel is a very practical one, but a very wise and necessary one, and contains the best kind of humanitarian religion—the best of the Christian religion. Why not keep this unordained minister of the needs of dependent humanity in the field

constantly? It is a little better than preaching from the pulpit "about" charity.

During an interim, pledges and collections of membership were taken up amounting to a good sum. This is to be followed up by a financial canvass of the city for funds to meet the expense of a paid agent and of a central office, which shall be open at all hours. Why should not every city of 10,000 to 30,000 or more population initiate a movement toward organizing its charities on an unsectarian, humanitarian, scientific, business basis? Let other cities "go and do likewise."

H. D. S.

Dorchester, Mass., has a Unity Club, recently organized. It seeks "the young people." According to the notice in an exchange, it has a social and charitable side, and proposes to give entertainments for the benefit of the club treasury. We welcome the new club. The type of Unity club that does not seek to emphasize age or any other definite lines of membership; that seeks, primarily, to be the coöperative study side of the church, leaving the church to develop its charitable, social and financial sides in other ways, has not yet obtained much among our eastern churches; but we look forward to such developments. And we believe such a Unity Club will give still nobler play to the charitable and social sides of every worker in the Unity Club, as well as to the church at large.

Boston.—The American Unitarian Association, 25 Beacon street, have a new and beautiful photograph, cabinet size, of Rev. J. F. Clarke; price, 35 cents.

—The expenses of the Harvard sermons in our theater, on Sunday evenings, will be about \$1,100. It is confidently hoped that the plan of the Channing Club, to continue those services on from January 15 until March, will be carried out.

—The institute meeting and normal class of the Unity Club Bureau, held last Thursday in Channing Hall, was attended by delegates from forty Unity Clubs, and by other persons interested in the development of this Unitarian Chautauqua movement. The speakers, as announced, covered the whole ground of the purpose and early and later uses of the National Bureau, as well as its methods of helping Unity Clubs. Several new clubs were named as growing out from the late renewed interest in this "study side of our churches," as Rev. J. L. Jones put the definition of these unions of workers. Some new clubs, as in Melrose, have a roll of membership as long as the list of church attendants; others are limited to specialists in various studies. It is hoped during next summer to hold a Unity grove assembly, of a week's camping, with lectures, normal classes, illustrative lessons, choirs, and special classes in Bible studies, in history and in general literature.

Jamestown (Ohio) Post Office Mission.—DEAR UNITY.—I sometimes think that were it not for the comforting rays which Unitarianism reflects, this life would be indeed dreary and monotonous. In seasons of deep solitude, it is comforting to reflect that the whole human family are brothers and sisters—children of the one God and Father, whose fostering care and tender mercies are "over all his works!" I deeply regret not being located in a place where I can hear the glad tidings proclaimed from the pulpit. Yet I can read sermons, and enjoy the satisfaction of sending them off to cheer and enlighten others. Through the instrumentality of a kind Unitarian friend, I am made the recipient every week of those admirable sermons of Rev. Mr. Savage, which are not only highly interesting but also good for missionary purposes. I enjoy, too, the weekly visits of bright UNITY. Among my Unitarian books is "Channing's Works," the gift of some Boston ladies. It is an inestimable treasure, a religious library within itself. So I thank God for the cheering light of Unitarianism! I bless the day when I received a small package of Unitarian tracts from Miss Frances Le Baron, and she pointed me to noble Sallie Ellis,—through whose devoted zeal and untiring energies I was indoctrinated in the great Unitarian ideas and

principles. Oh! that my days on earth may be prolonged so that I might assist to spread the glad tidings, until every hamlet and town in the United States of America should boast of a Unitarian church! BEVERLY SHELEY.

Mondovi, Wis.—For the last two months N. C. Earl, of Gilmanton, has been preaching here on Sunday evenings. Sunday evening, December 18, a number of the people united in an organization to be known as the Unitarian Society at Mondovi. Mr. Earl will continue to hold Sunday evening services here during the winter.

NATHANIEL THE HERMIT.

Meadville, Pa.—Thirty students are now in attendance at the Meadville Theological School, and a correspondent writes: "The condition of the institution may be called flourishing. Next year Mr. Livermore will have completed his twenty-fifth year's connection with the institute. Professor Cary is still with great vigor giving his inspiring lectures. May the Meadville Theological School for many years to come count him among its instructors."

The Pacific Slope is to send two young men to the Meadville Theological School soon—one a young Japanese, who acted as usher at the recent Unitarian Conference at Oakland; the other, the son of the Rev. Mr. Greer, of Tacoma, himself an alumnus of the school. The power of a live man is wonderfully exemplified in the results of Mr. Wendte's activity in the far west during the last year. Largely through his stimulus, three new societies have been added, four new ministers been gained, five church sites have been purchased, and two new churches are in process of erection, and missionary visits have been secured from John Fiske, A. M. Knapp, Robert Collyer and Mr. Reynolds.

Chicago.—The Chicago Women's Unitarian Association met on Thursday, December 22, at Unity church, the president, Mrs. S. E. Conger, in the chair. After the minutes of the last meeting were read, the secretary called attention to the fact that an organization similar in its plan and purpose to our own had been formed in New York, called the New York League of Unitarian Women, and suggested the sending of a letter of greeting from the Chicago Women's Unitarian Association. Mrs. West moved that the secretary be instructed to send such a letter. The motion prevailed. Mrs. Jones then gave a racy report of current religious events of the month; touched on the bequest of Lord Gifford, of Scotland, of £80,000 to the four universities of England and Scotland for advancing the study of theology "as a natural science;" the abolition of smoking at the Channing Club, of Boston—an eminently religious event; on the status of the English clergy in respect to the consumption of liquor and tobacco, it being a little better than that of lawyers and a little worse than that of doctors, and briefly reporting the last meeting of the Michigan Conference. Dr. Leila G. Bedell then gave a paper on "The Relation of Health to Religion." Health came, she said, from the old Saxon word *wholth*, which meant wholeness, soundness, perfection. The object of life, from the tiny jelly speck of protoplasm to its highest manifestation in man, is more life, larger, fuller life. For religion, she adopted the definition of Mrs. Tuley, who had described it as "the self-denuding love, worship and imitation of the highest ideal of which we can conceive." The speaker thought the world was never so religious as now. A Pentecostal wave was sweeping over the land, atheism softening into agnosticism, and agnosticism, in its devotion to moral and spiritual uses, was becoming religious. Science was showing the naturalness of the supernatural. All life is brought into the sphere of religion: the laws of the body are divine laws, and cannot be violated without penalty. Religion also sustains an important relation to the health of society: sectarian bitterness is passing away, and religion can now devote its energies to the healing of the sicknesses

of our social life. The three greatest evils of our day, she thought, were lust, intemperance and anarchy; but already the handwriting on the wall is seen declaring that the brothel, the saloon and the tobacco shop are doomed. Work will lead to prayer, and prayer to work, until we come into the harmony of God. Health is that wholeness, physical and spiritual, which is indispensable to vigorous life. When this condition is reached, then divinity will appear in humanity, and our faith in the everlasting life will be as natural as our belief in this. The intellectual breadth and moral earnestness of the speaker were deeply impressive. Her triumphant affirmation of the good, and her calm faith in the coming of the kingdom of righteousness filled the hour with solemn joy. After a brief discussion of the paper, the association adjourned to meet at the Church of the Messiah on Thursday, January 26, at which time Mrs. G. F. Shears will read a paper on "The Wages of Sin." LUCRETIA EFFINGER, Secy.

—In deference to the Christmas festivities, the noon teachers' meeting was held on Tuesday, Mr. Utter leading. The lesson was upon the 8th chapter of Luke. The conversation turned first upon the parable of the sower, which the leader thought was probably used more than once, as the occasion in Matthew seems to be quite different from that in Luke. The mention in verses two and three of the three women and many others which ministered unto him of their substance, was a suggestive hint of the support and following which Jesus received from women. Two hard sayings were found in the chapter; that in verse 13, which is the gospel version of that law which Spencer calls the "Survival of the Fittest," and Darwin characterized as "Natural Selection," and the struggle for existence; and that in verses 19-21, Jesus's apparent indifference to family ties and neglect of the home relation. The three miracles that close the chapter, are illustrations of the impossibility of explaining all the New Testament miracles on natural grounds. The stilling of the waves by a word; the withering of the fig-tree; the changing of water into wine, and the wholesale confusion of the hogs by the evil spirits, transcend rational explanation, and it is intellectually debilitating not to recognize this fact.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Jan. 1, services at 11 A. M. Study section of the Fraternity, Jan. 6; subject: "American Art."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Jan. 1, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, Jan. 1, services at 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Jan. 1, services at 11 A. M., subject: "A New Year's Sermon on the Old Year." In the evening the pastor will give the first of following series of—

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—The gentlemen of the church will receive their lady friends in the parlors of the church on "New Year's Day," January 2, as becometh man in Leap Year.

UNITY CHURCH, HINSDALE. W. C. Gannett, Minister. Sunday, Jan. 1, services at 10:45 A. M.

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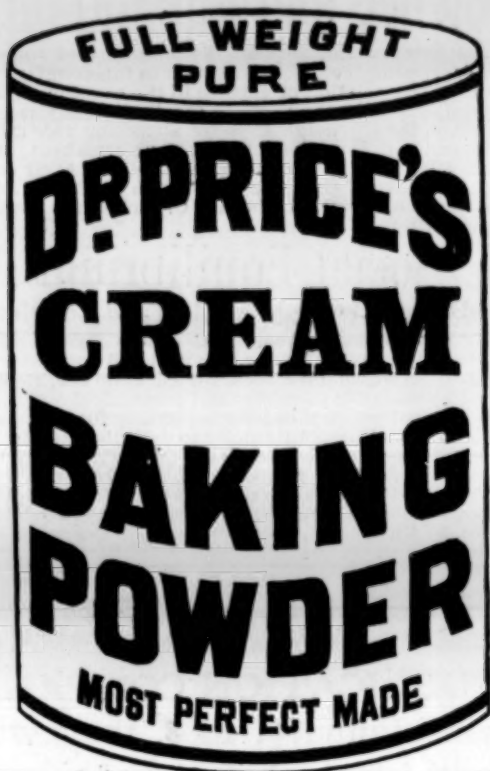
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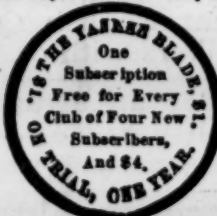
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